

21  
ALLEGIANCE  
AND  
PREROGATIVE  
CONSIDERED,  
IN A  
LETTER  
FROM  
A Gentleman in the Country,  
TO HIS  
FRIEND,  
Upon his being Chosen a  
MEMBER  
OF THE  
Meeting of States  
IN  
SCOTLAND.

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Licensed to be Reprinted,  
March 29. 1689.

JAMES FRASER.

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EDINBURGH, Printed in the Year 1689.

And Reprinted at LONDON, for Richard Janeway, in Queen's-head-Alley in Pater-Noster-Row.

ALLEGIANCE  
PREFACE

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## Allegiance and Prerogative considered, &c.

SIR,

I Received Yours; wherein you tell me you are chosen a Member of the ensuing Meeting of the *States* of this Kingdom. You desire my Opinion, *What should be their Behaviour towards K. James VII. how far we are now tied by our Allegiance, what Limits ought to be set to the Prerogative, &c.* Which you say are at present, the great Subjects of Discourse.

I doubt not, since these things are so much talk'd of by every body, and the *Ich* of Writing is so universal, but you will see several things on these Heads from much abler Pens: And from such who are not only better qualified for the Undertaking, but also by hearing, and perhaps (being personally present) by seeing the Practices and Methods of *England* in the same case, are better furnished with Helps for the performance; so that any thing I can say to you, will be superfluous.

Yet in obedience to your Desire, and to testify my sincere and unbiass'd Affection to the Good of my Country; and withal, to convince you, That it is not from any fond Principle of bigotted Loyalty, nor from a stupid Unconcernedness in the great Concerns of the Nation, that I decline coming to Town at this time; whenas you say, it is expected that the greatest part of the Gentry will be present during this *Assembly of the States*. I shall freely give you my rude Thoughts of what appears to me, to be the proper Work and necessary Duty of this Meeting, in the present extraordinary Conjunction, and leave it to you to make what use thereof you shall think fit.

As to the first point you mention, tho' you know I am neither *Divine* nor *Casuis*t, yet I must say, that I think 'tis very evident to any thinking Man, *That Heaven it self has very fully loosed the Nation from their Allegiance*, and by remarkable Providences granted a clear Dispensation from their Oaths to K. James VII. We need not dispute what was the genuine sense of these Oaths, whether they allow'd this implicit Reservation, That if the King should subvert the Foundations of our Government, Our Laws, Religion, Liberties and Properties; the People should in that case be free, to assert and assume their Native Rights: Neither need we enter upon the invidious Task of examining how far the King advanced in these unjust Practices and Designs. Heaven it self, I say, seems most convincingly to have superceeded all such Debates and Enquiries, and to have laid it upon this *Meeting of the States*, to settle and establish just and solid Foundations for the Government of the Nation in all time coming.

'Tis acknowledged by all *Christians*, that no Oath can bind, when either there supervenes

a *physical* Impossibility of performing it; Or when the performance becomes morally unlawful. And every considering Man must acknowledge, that Providence hath cast both these Impediments in the way of this Assembly, to divert them from their Allegiance to K. James: For now *England* has Dethron'd him, and their Action is applauded (as proceeding upon just and valid Grounds, most of which are common to us with them) by the greatest part of this Nation; so that it is obvious to every one; that it would be impossible for this Assembly of our *States* to maintain and support him, in the exercise of his *Royal Dignity* here, against the unquestionable Attempts, that we must expect *England's* Jealousies of such an irritated Neighbour, would provoke them to set about for his overthrow: And these Attempts could not miss of success, having, as unquestionably, a great, if not the far greatest part of this Nation for their Abettors. Thus what a Scene of Blood War, and Confusion should these Nations become? And what a feeble distracted Government might we expect in such Circumstances?

But if any shall plead, that there is no *Physical* Impossibility in the case; and that the *Histories* of past Ages teach us, that this Nation, when unanimous in their Allegiance, may maintain their King against all the Efforts of *England*; especially, since we may now expect more Assistance than ever from our old *Allies the French*. Yet this at least, I am sure, every *Protestant* must confess is morally unlawful for him to concur in; since such a Conjunction were utterly inconsistent with his indispensable Moral Duty of preserving, or at least doing nothing that evidently tends to the ruin of the true *Reformed Religion*. Now any Man that is capable of the least serious Reflection upon the present state of Affairs, must plainly see, that the Interest of his present Majesty of *England*, and his Party, are so interwoven with that of the *Reformed Religion*, that the one cannot suffer Loss or Overthrow, without the notable Damage or apparent Ruine of the other, not only in this *Island*, but all *Christendom* over. He must also see no less clearly, that it were a mere Dream to imagine it possible to support and preserve K. James in his Power here, without wronging the King of *England* and his Interest: For to be sure, either of them would employ his whole Art and Might for the other's ruine; such indifferent Interests (beside the particular Quarrels of the late Revolution) being now altogether incompatible in this *Island*. Neither is it to be thought that K. James would value this Crown further than that he might thereby be enabled to recover that of *England*. Thus



Thus 'tis plain that we can never sanely to preserve K. *James's* Power here, without resolving to assist and second him in his Attempts, to the great prejudice, if not the total ruine (so far as Men are able) of the Reformed Religion over all *Europe*. But I am perswaded, no Protestant of common sense, can ever think his Allegiance will warrant, or in the least justify him in any such practice: For whatever has been said to evince, that Allegiance did bind Subjects to *Passive Obedience*, tho' secured to the highest pitch; yet none was ever so impudent, as to assert that it obliged them to an active Concurrence with their King, in Methods directly tending to the oppression or extirpation of the true Religion. Here *Christians of all Perswasions* will own, *That it is better to obey God than Man*.

Wherefore it being thus irrefragably evident, that God in his Wise over-ruling Providence, has ordered things so, that it is both impossible for this Meeting of the States to preserve the Crown to K. *James*, or at least not to be undertaken, without exposing this Nation to all the lamentable Evils, that a weak unsettled Government, constant Wars and Confusions can bring upon it: And that it is also unlawful for us *Protestants* to aim at it, since he cannot now be re-established, but upon the Ruines of the whole Reformed Interest in *Christianity*. Let all therefore awfully observe the Hand of God, and cheerfully submit to his Will, and, without attempting to struggle against Heaven, leave K. *James* to the disposal of Providence. Let every Man in his Station contribute what in him lies, to retrieve our Religion and Laws from the grievous Abuses they have suffered, and to secure them to us and our Posterity, from the like hereafter, and from falling under the fatal Dangers, from which God has been pleased so signally to rescue them: Neither let this Assembly of Estates look back, as if they were under any tie to withhold them from advancing vigorously, in settling the Government of this Nation, now under *Anarchy*, a state in which it cannot subsist. Nor let any thoughts of the Right of Succession stop their procedure; for besides that there can be no Heir to a living Man, the former Arguments are as pat against the *Prince of Wales*, true or supposititious, as against K. *James VII*. But now when God has so wonderfully put this opportunity in their hands, let them be as honest and upright-hearted *Patriots*, set themselves seriously to consider, what is fit to be done, for settling a Government in this Nation, upon just and solid Foundations; whereby the true Religion and publick Peace may be established and secured, the just Property and Liberties of the Subject clearly asserted, and the *high stretched Prerogative* of the Crown brought to an equal frame.

I am perswaded, that as it is the *Genius*, so

it is the *Interest* of this Nation to have a *Monarchy* still established; for any other Form must unavoidably evert the whole bulk of our Laws and Customs, which might be of fatal consequence: Nor could any other Model be long liv'd here, considering the natural bent of *Scots-men* to this. Besides, since Experience has discovered to us the worst Diseases that can attend *Monarchy*; I think, if we be wise, we may now apply such Remedies, as may secure us, for the future, against them; and so we may be safer under it, than any other kind of Government, the Inconveniencies whereof (in this Nation at least) we can only discover by a Tract of Time.

As to the Choice of a *Monarch*, I think the best Method is, to follow the Example England has set us: For besides the just and solid Reasons that determined their Choice, which are all as pregnant and applicable to us, we have further this cogent Reason, That *England* having already declared the *Prince of Orange* their King, out of a due sense of the Great Deliverance he has been instrumental in working for them; we must do the same, unless we will declare our selves the most ingrate of Mankind, since we are delivered from a far greater Bondage than ever *England* felt: And unless we will resolve to break with *England* and their King, which how fatal it might soon prove, every body can see, more than is fit for the Honour of this Nation to express. This I shall only say, that it were certainly very unkind to the *Reformed Religion*, to divert and weaken by such a breach, the King of *England's* hands; who is now, under God, the chief support of it.

But seeing the Fondness of this Nation, for the Restoration of K. *Charles II*. did hurry them from one extremum to another, from having abandoned the King and Royal Family, to give too much, and lay the Foundations of an unbounded Prerogative; upon which an aspiring Court (designing to copy after the perfidious cruel *Factor of Europe*) finding still unhappily amongst this poor, proud, self-seeking People, fit Tools for their Service, have rear'd up an Uncontroulable, Despotick, Absolute Power in the King; and that by repeated Laws, but more by a constant Series of *Arbitrary Practices*; whereby they have brought us into *Absolute Bondage*, and laid a Yoke upon us, that neither we nor our Fathers were able to bear.

It therefore nearly concerns and highly becomes the Wisdom of the States of the Kingdom; yea, it is their Duty to the Nation, whom they Represent, and what they owe to their Posterity in after-Ages; before they give the Crown out of their hands, to smooth and purge it of every thing that may be hard and grievous to the People; and to leave it only adorned with such Jewels, as can only be firm and shining, when by Justice and

Mercy they attract the People's Hearts; but will prove brittle and dim, when put to gall their Necks.

I would therefore humbly offer to the Consideration of this ensuing Meeting, some things, that to me seem necessary and incumbent for them to do, for retrieving this Nation from the intolerable thralldom we have been brought under; and for vindicating and asserting the Peoples just Right and Freedom, without robbing the Crown of any Jewel that's fit for the Honour of a King, who is to rule by Law; or without diminishing any part of the Kingly Power, that is necessary for enabling our Kings to perform the great Duties of their high Charge.

Let our Kings be vested with Power to be *Nursing Fathers* to the Church; to be *Patres Patriæ*, vigorous Asserters and Defenders of the Honour and Weal of the Nation, against Attempts from abroad, or Seditions at home. Let them have power to be *Terrors to Evil-doers*, and *Encouragers of those that do well*: Let them have power to preserve to all their Subjects their respective Properties and Liberties, from all Insolence and Injustice; to see all our Laws vigorously executed, and all Transgressors impartially punished. These are the only true Jewels of the Crown, and all beyond this, that's fixed to it, ought to be cleansed, and wiped off, as noisom Dust and Rust, that will thoroughly corrupt it. It is then the unquestionable Duty of this Meeting of the States, to cut off from the Crown all such Excrescences as are useless to a just King; and, to our sad Experience, are pernicious, and of most dangerous Consequence to the People.

1. Then, it has been often asserted and maintained, That the King derives his Crown and Dignity immediately from God, that the People do not, nor cannot give any Right or Title to it: That all Power and Authority is originally and eminently inherent in the Crown; and that therefore the Parliament can give no Privilege to the King. This has been long Current Coin as *Coin*, and amongst Court-Paraphrasists, and of late has had the Boldness to appear *bare-faced* in our Parliaments, where it seems to have given rise to yea, dictated some of our Acts about the Privilege. But it is obvious, that this is a *Mother's Evil*, and may be broody of all the Mischief that can be dreaded from Arbitrary Power or Tyranny. For if this Maxim hold good, what Security for our Religion, Laws, Property, or any thing that's dear to Free-Men or Christians? Sure, none, but the Prince's pleasure. Why then should we complain of the late Court-Style, which makes the Privilege-Royal, and a Supreme Absolute Power to be obeyed with all Reserve, to signify the same thing? Methinks the Style is very just and congruous, and goes very well on the foot of this Maxim. Wherefore, as we would deliver our selves and our

Posterity from the evident hazard of *Abolishing Slavery*, this pernicious Principle must be absolutely eradicated. It will be fit the States seriously revise all our Acts about the Privilege; and where-ever any thing is found to look this way, it must either be explained to an harmless meaning; or, if it will not bear a tolerable sense, it must be cancelled; For a little Leaven may soure the whole Lump.

It will also be necessary, that the Asserting of this Principle by Word or Writ, be declared an high Crime, against the very Nature and Constitution of our Government, punishable as Treason, and unpardonable. It has taken deep root, and will need a severe, steady hand over it, to keep it from springing up again in its Season; from which, God deliver us.

2. The late assumed Privilege of disabling, suspending, or dispensing with standing Laws, must be declared illegal, and against the Constitution of a free Nation. I need not insist to lay open the Mischief of such a Power; all the World sees it; and even some of those who asserted it, now cry shame on't, 'tis so palpably a Gangrene, that might over-spread, eat out, or enervate all the strength and life of our whole Laws. I shall only say, it will be fit to declare, that all Judges, or others, to whom the Execution of the Law is committed, shall, upon their highest peril, be obliged to put the Laws of the Nation to due Execution, notwithstanding of any Command, Mandate, or Dispensation they may get to the contrary, from any Person or Persons whatsoever.

3. I humbly conceive, it will be much to the Nation's Advantage, if the Power of Pardoning be restrained, as to Asserters or Propagators of any Principles against the Freedom of the Nation and Parliaments; in favour of any pretended Privilege. At also, as to all Judges, Officers, or Ministers of State, and others, having the King's Commission, for interposing in their respective Offices. Because, if ever it be the ill fate of this Nation to come under a designing and aspiring Prince, so long as he has the Power of Pardoning such, he will never want Instruments to set up, and establish his Privilege as high as ever; neither will he want Judges, and others, who will palpably pervert Justice, wrest and trample on Laws and Freedom; and with all their Might sacrifice them and us to his Ambition, or other ill Designs. And I appeal to every Man, that will make but any Reflection on our late Government, if he is not convinced, that many who serv'd it, durst never have made such Steps as they did, if they had not rested secure on that Pillow; that however criminal they became by such Measures, they being for the King's Service, could get his Remission on demand. Since there is, and will ever be a perverse Crew of ill Men, whom neither Honour nor Conscience can bind, to be faithful and just to their Country; but who still, upon



any hopes of Impunity, will be animated to say and do all the Mischief they can, when 'tis acceptable to the Prince; let the terror of severe Laws be set before them, to over-awe them, and strip them of all hopes of Impunity by a Prince's Favour. Such a Limitation will not be uneasy to a just and good Prince, and is absolutely necessary for our Safety under an ill one.

4. It must be declared *illegal, and not in the King's Power to constitute any judge or Judicature, Ecclesiastick, Civil, or Criminal, except such as are authorized by the Laws of the Nation.* As also, That it is illegal for the King to give Warrant to any Judge to proceed otherwise in Judgment, than by the Forms and Rules the Law and Practice of the Kingdom has set, for the several Judicatures and Cases therein cognoscible; and that all who accept and proceed, conform to any such Commissions or Warrants, shall be severely punished.

The Experience of the grievous Oppressions the *Western, Southern*, and some other Shires of this Kingdom have suffered, and the much Blood that hath been shed in them very summarily (to say no worse) by virtue of such Commissions and Proceedings, will, I am confident, evince the Necessity of this: For certainly, so long as such a Power is left to the Crown, no Man or Party can reckon themselves secure of their Liberties or Estates; no, not for their very Lives, longer than they escape being obnoxious to the Court; for then pack'd Judges, and arbitrary Forms and Rules of Proceeding, may make sharp Work, and Havock enough. I confess I have often been surprized to see several sober and rational Men satisfied with, and applaud such Methods; when used against these, they wished to see undone; for, being blinded with a Passion to have such a Party ruined, they did not consider, that if the Cannon were turned against themselves, they might soon find the fatal Effects of such Methods; and be thereby summarily exposed to some severe Punishment in their Bodies or Goods, or perhaps both, without hopes of Redress. So it is every Man's Interest that every Subject have a fair and legal Trial, and that all his Concerns be judged by the ordinary Judges, and conform to the known Laws and Practice of the Realm; and that any such Power be quite exploded, for which there can be no pretence, unless you will grant the King a Prerogative above all Laws.

Perhaps it will be alledged, that such Commissions have been very useful in our *High-Lands and Borders*; and that it is impossible to bring the Thieves there to condign Punishment, or prevent their ruining these Countries, unless it be allowed, that they be judged without the ordinary Rules and Forms of Law. I humbly think, it may be worth the serious

Consideration of our first *Parliament*, to give their Special Orders and Instructions for this Case: But by no means, on this Account, ought the least Twig of any such *Transcendant Power* above the Laws, be left to the King: For if it should be allowed, that the King, by an *Inherent Power in the Crown*, may by his Commission warrant the Judging of Thieves, without observing the ordinary Law in the Nation; Why may he not, by the same *Inherent Power*, give such Commissions for Trying all alledged guilty of every kind of Treason, or other Crimes, and Transgressions of any *Penal Laws*? Then, pray, What Security has any Subject of a Legal Trial for any Guilt he may be charged with? Or what availeth the Laws and Judicatures, established for the Safety of the Innocent, as well as the Punishment of the Guilty?

5. It will be fit to be declared, *That all the Ministers of State, Lords of Session and Justiciary, and other inferior Judges, who receive their Commissions from the King, shall always get them, Ad Vitam aut Culpam; and not Durante Beneplacito.* For when Men hold these Places at Pleasure, it is certainly a great Temptation to them who are not of a very firm Honesty, to comply with any Designs of the Court, and Humours of the present chief Favourites: And when an honest Man stands his Ground, and refuses such a servile Compliance against his Honour and Conscience, then, (as we have seen) he is presently to be turned out, and some pliable Tool (that will receive any Impressions from these Hands) put in his Place; and so our Judicatures, filled with Men who will give themselves up to a blind Obedience to the Dictates from Court: And what Justice can the Nation expect from such Judges? I do not say, the abolishing Commissions *Durante Beneplacito* will ascertain us of just Judges; but, to be sure, it will free them whom we shall have, from many Temptations to be unjust, and secure to us more firmly these that are just and honest: So it is well worth the while. There is one thing I cannot pass, about our Judges, though it be not *Hujus Loc*i: I think it would be much our Interest to have *Crimen Ambitus* in force amongst us, as to Session and Justiciary especially. Many wise People have thought, that a Man's suing and soliciting for such Offices, was a just Ground to make him suspected, as unworthy of the Trust. This is certain, if such Methods were strictly discharged, and every one, at his Admission to these Offices, obliged to purge himself of them, we might justly expect they should go more by Merit, than they can do while Men are allowed to Brigue and intrigue for them. For commonly, cunning and false Men are most assiduous and dexterous at insinuating into a Court.

6. *I think the King's Ecclesiastick Supremacy, as it stands now asserted by Acts of Parliament, ought to be abrogated.* I will not enter on the debate, what Power is allowable to a Christian Magistrate in or about Ecclesiastical Matters; but leaving this as unnecessary to be discussed here, I shall prove the Assertion from these two Considerations: First, If there is any such Supremacy allowable in a Christian Nation, to any Civil Persons or Judicature, it cannot with safety be trusted but where the Legislative Power is lodged. Secondly, It appears uncharitable and unchristian to enact, or leave in force any Laws Declaratory of such a Supremacy.

First, Then consider, that by this Supremacy, the King has Power to turn off any Church-man Summary, without any Process, (of this we have seen several Instances:) He hath also Power thereby at pleasure, to crush any set of Clergy or Church-Government he thinks uneasy to him, and advance any Party or Model he hopes to be better served by: He has by this Supremacy likewise Power (if not in express terms, yet by very natural consequence) to suppress all Assemblies, Convocations of the Clergy, Synods, Presbyteries, Sessions, or any other Meetings of Church-men, necessary or convenient, for preserving Order in the Church. From consideration of these things, it is evident and clear as Sun-shine; That if such a Supremacy be allowed to our Kings, then they shall have Power to introduce Corruptions in our Religion by a corrupt Clergy, to raise constant Schisms in our Church, to nourish and foment a Spirit of Animosity and Persecution by one Party of Clergy against another, to the great reproach of our Religion, and danger of our State, (as past experience may teach us): Finally, they shall have Power to dissolve and unhinge our Church, by depriving Her of all means necessary, for establishing and preserving of Order and Discipline, without which, no Society can subsist. And surely these things cannot happen in a Christian Nation, without bringing deadly Convulsions upon the Civil State. Now I am confident, that after very little reflection on the whole, you and every Rational Man will anticipate me in the Inference, and conclude that such a Supremacy is of the last Importance, both to the Religion and Civil Interest of the whole Nation, and not to be trusted to any, but reserved to King and Parliament, if it is allowable to any Civil Power.

Secondly, That it is Uncharitable to enact any Laws Declaratory of such a Supremacy, will evidently appear from this, That it gives great scandal to good Protestants, and peaceable Subjects, and is no ways necessary. Surely then, it is very unbecoming Christian Charity and Moderation, to give great Offence, and lay a Stumbling-block before such, officiously and

needlessly. Now all the World knows, this Supremacy has been a stone of stumbling both to Jew and Gentile, (if I may so speak); for not only the Presbyterians have still declaimed against it, as an Antichristian Encroachment upon Christ's Prerogative; but many Episcopal have judged it an Invasion and Diminution of the Intrinsic Power, consigned by Christ to his Church; whereupon several eminent amongst that Clergy, refused our Test. Thus as the offensive Nature of such Laws is evident, so every considering Man must acknowledge, that they are useless; because all Laws about Church-Government should only be founded on these grounds: That What is thereby enjoined, is agreeable to the Word of God, most consonant to the Practice of the purest Churches, and most proper and conducing for the Advancement of Truth, Piety, and good Order in this Church. Now on these Reasons only, let every thing in relation to the Policy of the Church, be enacted in Parliament, without pretending or declaring by any Act, what Power they have in such Matters. Thus, I am sure, King and Parliament may do their Duty in this Matter, from time to time; and a great deal, if not all the Offence would be removed. For it cannot be denied, that the Legislative Power being in them, what form of Government they apply their Civil Sanction to, it becomes the Legal Government of the Nation; which is all needs be claimed, and their meddling in such Matters cannot be quarrelled, since all Protestants do not only approve the Parliaments ratifying of our very Confession of Faith, but ordinarily plead, that thereby we have greater privileges and right for defence of it, than any Principle of Religion it self gives us. The only hazard is, that they may err in their Choice; but I know no Remedy for this, (unless we go to Rome for Infallibility, and I fear we should lose our Labour) except, that no such Laws be imposed rigorously, to be owned by all, but a reasonable Toleration to be allowed to peaceable Dissenters. Seeing then there is no use for such Declaratory Laws of an Ecclesiastick Supremacy, were it not very uncharitable to keep them on foot, for a share and for a ginn to so many of our Christian Brethren of the same Religion. I may add further, it were very dangerous to the publick Peace; for certainly from this Fountain, many of our intestine Commotions have sprung, and these streams are not yet dried up.

7. And lastly, Having already far exceeded the due bounds of a Letter, and the brevity I design'd; I shall crowd all that occurs to me further about the Prerogative, into one Article: I think it necessary the Convention take to their serious Consideration, The King's sole Power of Disposal of Trade, his Power of setting Valuation on Current Money, his Power of the Militia, of Peace and War, and raising the Nation



in Arms, as they are declared in the respective Acts thereon; as also the Practice of the King's establishing Instructions of War, and thereby exempting Soldiers from the ordinary Laws and Judicatures. We have seen & felt grievous Abuses in the Nation from all these, as I could instance, but that I haste to a close; and it is enough to my purpose, that every thinking Man upon a very little reflection, will see such Powers may be the Foundation of Arbitrary Proceedings, in many cases of high Importance to the whole Nation. I confess, I do not think it adviseable or safe, to divest the King wholly of these Powers, and reserve them to a Parliament; for the exercise of all or most of them, may be very necessary, much oftner than we can expect or desire Parliaments, and may trust with the reasonable Intervals of Parliaments; neither do I think it possible to lay down fixed Rules, that can continue useful for any time, for the King's management of these Powers, such is the Inconstancy and vicissitude of Humane Affairs. The only Medium I can think on, is, That the King shall be restricted, in the exercise of these Powers, to the Advice and Concurrence of a Council, or Councils to be named by the Parliament out of the whole States. This Council may have their sessed Annual Meetings, or more frequent if needful; and without be obliged to convene, when upon any Emergent the King shall call them. But as for the Militia, since it is palpably useless to the Crown and Government, and very heavy to the People, I hope all will be unanimous to have it totally discharged. As for exempting Soldiers from the ordinary Laws and Judges, in Causes Civil or Criminal betwixt them and other Subjects, lest as it is of dangerous consequence; and there is no shadow of Law or Justice for it in this Nation, wherefore it ought to be discharged and declared Illegal in all time coming. I doubt not ere you come this length, you will be as weary in reading this tedious and indigested Letter, as I am of writing it: So I shall delay at this time, the troubling you with what is fit to be done, for securing our Crown from falling again into Popish hands,

March 6.

1689.

Yours, &c.

## POSTSCRIPT.

SIR,

I have said nothing of the King's Negative Vote in Parliament, and his Power of Adjourning and Dissolving them, though it is of the greatest Importance; for, if it stands as it is now settled, all hopes of Redress of Grievances by a Parliament are cut off under an ill Government, when there is greatest need of it; wherefore it much concerns this Meeting, to adjust it to an harmless Temper. Yet I must confess, I can hit upon no Overture for this, that pleases me: But, I doubt not, the things are so obvious, and of such vast Consequence, you will hear of it from better Hands.

F I N I S.